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CORRESPONDENTS SOLICITED.

RESPONSIBILITY FOR WHAT WE WEAR ON OUR BODIES.

Rev Dr. Talmage, who is now in Melbourne on his ro and the world tour, has chosen as the subject of his serhas chosen as the subject of his sermon through the press "The Tragedy
of Dress," the text selected being t
Peter iii. 3, 4, "whose aderning let it
not be that outward adorning of plaiting the hair and the wearing of gold or
of putting on of apparel, but let it be
the hidden man of the heart."

That we should all be clad is proved
by the opening of the first wardrobe in
paradise with its apparel of tark green.
That we should all, as far as our means
allow us, be beautifully and gracefully.

That we should all, as far as our means allow us, be beautifully and gracefully appareled is proved by the fact that God never made a wave but He gildset it with golden sunbeams, or a tree but He garlanded it with blossoms, or a sky but He studded it with stars, or allowed even the smoke of a furnace to ascend but He columned and turned to ascend but He columned and turned to second but He columned and turned to side of indescribable gracefulness. It will be found out that the undertaker is cheated out of his legitimate expenses. reted and domed and scrolled it into outlines of indescribable gracefulness. When I see the apple orchard of the apring and the pageantry of the autumnal forests, I come to the conclusion that if nature ever does join the church, while she may be a Quaker in the silence of her worship, she never will be a Quaker in the stence of her worship, she never will be a Quaker in the style of her dress. Why the notches of a fern ignifered to find that the putting up of or the stamen of a water Hiy. Why, when the day reparts, does it let the folding doors of Hea en stay open so long, when it might go in so quackiy?

One summer mo ning t saw an army brised to find that the putting up of one public building in New York cost millions of doltars more than it ought to have cost when you find that the man who gave out the contracts paid more than \$5,000 for his daughter's One summer mo ning I saw an army more than \$5,000 for his daughters of a million spears, each one adorned with a diamond of the first water I sand dollars each are not rare on mean the grass with the dew on it. When the producal came home, his tare 10,000 women in these two cities father not only put a coat on his back who have expended on their personal

of the timbrels we are all expected to fall down and worship. The Old and New Testament of her bible are the fashion plate. Her altars smoke with the sacrifice of the bodies, minds and souls of 10,000 victims. In her temple four people stand in the organ loft. and rom them there comes down a cold drizzle of music, freezing on the ears of her worshippers. This goddess of fashion has become a rival of the Lord of heaven and earth, and it is high time that we unlimbered our bat teries against this idolatry. When I come to count the victims of fashion, I find as many masculine as feminine. Men make an easy tirade against woman, as though she were the chief worshipper at to s idolatrus shrine, and no doubt some men in the more conspicuous part of the pew have al-ready cast glances at the more retired part of the pew, their look a prophecy of a generous di tribution. My sermon shall be as appropriate for one end of the pew as for the other.

Frivolities of Men.

Men are as much the idolators of fasion as women, but they sacrifice on a different part of the altar. With men the fashion goes to cigars and clubrooms, and yachting parties, and wine suppers. In the United States men chew up and -moke \$100,000,000 worth of tob cco every year. That is their fashion. In London not long ago a man died who had started in life with \$7. .000, but he ate it all up in gluttonies, sending his agents to all parts of the earth for some rare delicacy for the palate, sometimes one plate of food costing him \$200 or \$400. He ate up his whole fortune and had only one guines left. With that he bought a woodcock, had it dressed in the very best-tyle, ate it, gave two hours for direct on and walked out on Westminister bridge and threw himself into the Thames and died, doing on a large sea e what you and I have often seen done on a small scale. But men do not of skirt through any superiority of humil tv. It is only because such appen-dages would be a blockade to be siness. What would sashes and trains three and a half yards long do in a stock market? And yet men are the de-ciples of fashion just as much as women. Some of them wear boots so tight they can hardly walk in the paths of righteousness. And there are en who buy expensive suits of clothes and never pay for them, and who go through the streets in great stripes of color, like animated the kerboards. I say these things because I want to show you that I am impartial in my discourse, and that both sexes, in the language of the surrogate's office, shall "share and share alike." As God may help me, I shall show you what are the destroying and deathful influences of inordinate fashion.

The first baleful influence I notice is is raud, illimitable and ghastly. Do you know that Arnold of the Revolution proposed to sell his country in or-der to get money to sup ort his wife's wardrobe? I declare here before God and this people that the effort to keep up expensive establishments in this country is sending more business men to temporal perdition than all other c.uses combined. What was it that sent Gilman to the penitentiary, and hiladelphia Morton to the watering of stocks, and the life insur-ance presidents to perjured statements

TALMAGE'S SERMON. about their assets, and has completely States Secretary at Washington the crash of whose fall shook the conti-nent? But why should I go to these famous defaultings to snow what men will do in order to keep up great home style and expen ive wa drobe when you and I know scores of men who are put to their wits' end and are hashed from January to December in the at-

Our politicians may theorize until more than we can pay for.

Tragedy of Human Clothes.

There are clerks in stores and banks on limited sataries who, in the vain attempt to keep the wardrobe of their family as showy as other tolkrobes, are dying of music and distanceds

and shawls and high hats, and they

father not only put a cost on his back but jewelry on his hand. Christ wore a beard. Paul, the bachelor apostle, not afflicted with any sentimentality, admired the arrangement of a woman's hair when he said in his epi-tie, "If a woman have long hair, it is a glory unto her. There will be a fashion in Heaven as on earth, but it will be a different kind of fashion. It will decide the color of the dress, and the population of that country, by a beautiful law, will wear white. I say those things as a background to my sermon, to show you that I have no prim, precise, prudish, or cast iron theories on the street, that they cannot be rether that they cannot be rethe sight of, the man is thrown on his gallow, the goddes of fashion has so, up bed the timbrels we are all expected to permanship in writing somebody else's penmanship in writing somebody else's name at the foot of a promissory note, and they all go down together the husband to the prison, the wife to the sewing machine. the children to be taken care of by those who were called

joor relations Oh, for some new Shakspeare to arise and write the traged, of h man clothes Will you orgive me if I say in tersest shape possible that ome of the men have to fo ge and per ure and to swindle to pay for their wives dres es! I will sa, it whether you orgive me

Again, inordinate feshion is the foe of all Christian almogiving. Men and women put so much in personal display that they often have nothing for God and the cause of suffering humanity. A Christian man cracking his Pal is Royal glove across he back by shu ting up his hand to hide the cent he puts into the poor-box. A Chris-tian wom n, at the story of the Hot-tento's, crying copious tears into a \$25 hand serebief and then giving a 2 cent piece to the collection, thrusting it under the bills so people will not know but it was a \$10 gold piece. One hundred dollars for incense to fashion: 2 cents for God. God gives up 90 cents out of every dollar. The other 10 cents by command of His Bible belong to Him. Is not God liberal according to His tithing system laid down in the Old Testament: Is not God liberal in giving us 90 cents out of a dollar when He takes but 10? We do not like that. We want to have 99 cents for ourselves

Now. I would a great deal rather steal I0 cents from you than from God. I think one reason why a great many people do not get along in worldly ac-cumulat on faster is because they do not observe this divine rule. God says. "Well, if that man is not satisfied with 30 cents of the dollar, then I will take the whole dollar, and I will give it to the man or woman who is honest with me." The greatest obstacle to chariety in the Christian Church to day is the fact that men expend so much money on their table, and women so much on their dress, they have got nothing left for the work of God and the world's betterment. In my first settlement at Belleville, N. J., the cau e of missions was being presented one Sabbath, and a plea for the charity of the people was being made, when an old Christian ma, in the audience lost his balance and said right out in the midst of the and said right out in the midst of the sermon, "Mr. Talmage, how are we to give liberally to these grand and glo-rious causes when our families dress as they do?" I did not answer that question. It was the on y time in my life when I h d nothing to say.

How Fashion Distracts Worship Again, inordinate fashion is distraction to public worsh p. You know very well there are a good many people who come to church just as they go to the races to see who will ome out first. What a flutter it makes in church What a flutter it makes in church when some woman with extraordinary display of fashion comes in. "What a lovely bonnet" says some one. "What a lovely bonnet" says some one. "What a perfect fright." say five hundred. For the most merciless critics in the world are fashion critics. Men and women with souls to be saved passing that man ally made a list e coat for Samuel at loss.

churches the preliminary exercises are upset our American finances. What taken up with the discussion of ward-was it that overthrew the United robes. It is pitiable. Is it not wonderful that the Lord does not strike the meeting bouses with lightning. What distraction of public worship. Dying men and women, whose bodies are soon to be turned into dust, yet before three worlds strutting like peacocks, the awful question of the soul's destiny submerged by the question of navy blue velvet and long fan train skirt, long enough to drag up the church asse, the husband's store, o lice, shop, factory, fortune, and the admiration of the expiration of their terms of office as to the best way of improving our baif the people in the building. Men monetary condition in this country. It will be of no use and things will be no their clothes. People sitting down in better until we learn to put on our a pew or taking up a hymn book. all heads and bucks and feet and hands no absorbed at the same time in personal airay to sing.

ities my sont, and stretch thy wings; Thy letter position trace, lise from transitory things Toward Heav is, thy native place.

I adopt the Episcopalian prayer and say. "Good Lord, deliver us" Insatiate fashion also belittles the inte lect. Our minds are enlarged or they dwind e just in proportion to the importance of the subject on which we constantly dwell. Can you imagine anything more dwarfing to the hu-man intellect than the stud of fashion? I see men on the street who, judging from their elaboration, I think must have taken two hours to arrange their apparel. After a few years of that kind of absorption, which one of McAllister's magnifying glasses will be powerful enough to make the man's character visible. They all land in idiocy. I have seen men at the summer watering places through fashion the mere wreck of what they once were. Sallow of cheek. Meager of limb. Hollow at the chest. Showing no animation save in rushing across a room to pick up a lady's fan. Simpering across the corridors, the same compliments they simpered twenty years ago. A New York lawyer at i nited States Hotel, Saratoga, within our hearing, rushed across a room to say to a sensible woman, "You are as sweet as peaches!" The fools of fashion are myriad. Fashion not only destroys the body, but it makes idiotic the intellect.

A Wasted Life.

The first peal of thunder that shook silert to the many, but more elo-Sina declared, "Thou shalt have no quent to the few than any human other God before me," and you will have to choose between the goldess of fashion and the Christian God. There are a great m ny seats in Heaven, and they are all easy seats, but not one seat for the devotee of fashion. Heaven is for meek and quiet spirits. Heaven is for those who dared tadwel! because nature there think more of their souls than of their would give him nothing, nor was he hodies. Heaven is for those who have more over the property of the proper more joy in Christian charity than in dr. goods religion. Why, if you with your idolatry of fashion should some-how get into Heaven, you would be for putting a French roof on the "house of many mansions." Give up this idol-atry of fashionor give up Heaven.

standing beside W hat would ve the Countess of Huntington, whose oy it was to build chapels for the poor, or with that Christian woman of Boston who fed 1,500 children of the street at Fancuil Hatl on New Year's day, giving out as a sort of doxology at the end of the meeting a pair of shoes to each one of them, or those Dorcases of modern society who have consecrated their needles to the Lord, and who will get eternal reward for every stitch they Oh. men and women, give up the idolatry of fashion. The riva ries and the competitions of such a life ara stapendous wretchedness. You will alw ys find some one with brighter array, and with more palatiat resi-dence, and with lavender kid gloves that make a tighter fit. And if you buy this thing and wear it you will wish you had bought something else and worn it. And the frets of such a life will bring the crows feet to your temples before they are due, and when you come to die you will have a mismen of fashion die, and I never saw one of them die well. The tappings off, there they lay on the tumbled pillow, and there were just twoth ngs that bothered them - a wasted life and a coming eternity. I could not pacify them, for their body, mind and soul had been exhausted in the worship of fashion, and they could not appreciate the gospei. When I knelt by their bedside, they were mumbling out their regrets and saying: "O God: O God! Their garments hung up in the w rd-robe never again to be seen by them Without any exception, so far as my memory serves me, they died without hope and went into eternity unpre-

The most ghastly deathbeds on earth are the one where a man dies of delir ium tremens, and the other where woman died after having sacrificed all her facu ties of body, mind, and soul in the worship of fashion. My friends, we must appear in judgment to answer as well as for what repentances we have exercised with our souls. On that day I see coming in Beau Brum-mel of the last century, without his cloak, like which all England got a cloak, and without his cane, like which all England got a cane, without his snuffbox, like which all England got a snuffbox. He, the fop of the ages, par-ticular about everything but his morals, and Aaron Burr, without the let-ters that down to old age he showed in pride to prove his early wicked gallantries and Absolom without his hair, and Marchioness Pompation without her titles, and Mrs. Arnold, the belie of Wall street when that was the cen-ter of fashion, without her fripperies

women with souls to be saved passing bacchanalisms, and Hannah, who annuthe hour in wondering where that man ally made a lit e coat for Samuel at got his cravat or what store that women patronizes. In many of our the ancestress of Timothy, who important in a hammock with a summer man patronizes.

Jesus Christ to the world, and many of you, the wives and mothers and slaters and daughters of the pre-ent Christian church who, through great tribula-God. Christ announced who would make up the royal family of Heaven when He said. "Whosoever doeth the will of God, the same is my brother, my sister, my mother.

SOULS OF SECLUDED SPOTS.

Dim Temples Haunced by the Mystle Spirit Which Outlasts All Ages

Marion Crawford, writing of the wonderful Italian coast between Sorrento and Amalfi, in the Century,

The genius loci of the ancients is not altogether a myth. A truer

mystic sm than their mythology

teaches us that places retain for ages something of the lives that have been lived in them, an echo of the voices that have made them musical, a heeting shadow of the men and women who found in them their happiness or their sorrow. Those who have spent much time in secluded spots learn to feel that lonely places have souls: and the soul of a place is indeed its genius loci, its familiar spirit, its peculiar essence, as real a thing as the scent of a rose or the smell of the sea. There are rose-gardens in the East that are fair with the accumulated happiness of past generationa. There are shady ilex-groves in Italy wherein still dwells the silent spirit of contemplation; perhaps the phan-tasms of t agic loves eigh out their little d y beneath the ancient trees. In Italy, in creece, in Asia in distant Indian giens, dim temples stand to this day, haunted or brest, perhaps by the presen e of that mystic spirit which outlasts all ages. And the market-place has its familiar genius also, the busy center of the crowded city, the broad thoroughfare of the great metropolis, slient for a few hours under the summer moonlight or the winter rain Old castles too, deserted villages, uninhabited homes Yet my friends, I have given you described villages, uninhabited homes only the mi der phase of this evil. It of dead populations—all have wraiths, shuts a great multitude out of Heaven. the ghosts of what they have been, speech can ever be. And besides all these, there are spots where nature has never been molded by man, where she is sovereign and he is subject-lonely places by the sea, great the spirit of those places is more lonely, and grander, and might er, than the genius loci of the market-place, or of the deserted Italian villa, where the red dog-star cracks the spee hiess statues," or even of the shady cloi-ter or of the wind-swent temples of banished gods. The song of song is still unwritten, though nature's music make- man's grandest symphonies r diculous, and sounds night and morning in the ears of him

who has ears to hear. A Mysterious Lake.

Although it may not be generally known outside of New York State, or perhaps the immediate lo ality in which it is situated. .. ake Cayuga is, neverthele's, one of the wonders of the nastern States. It is situated in West Central New York, and is upward of forty miles in length, with an average breadth of but three miles One of its peculiarities s this Although upward of 200 persons have been drowned in its waters since the settlement of the ad acent territory, not a single corpse has so far been recovered, and t is a common saying that "Lake Cay ga never gives up i s dead." Those who have made an attempt to fathom this mystery say that the bottom of this remarkable sheet of water is simply a series of large openings and craterlike cav ties, the entire lake bed having the appearance of being one huge honeyco b, each of the well like holes being reputed to be bottomless.

Another mystery is its irregular tides. There is no stated times for their appearance, but when they do come they are very decided, the water often instantly receding fifty to one hundred teet and as quickly returning with a roar that can be heard for miles.

In Solitude.

Many well meaning people never seem to realize that no matter how deep an attachment may exist between relatives or friends, there are times when solitude is desirable. We wonder that so many friendships are broken; very often it is because each sees too much of the other. The litt e time spent alone gives one an opportunity to think up the kindnesses possible, the delights of a friend, and then, too, it is the time fr one to take out one's soul and see what sort of condition it is in think over whether one's tengue has been too quick think over the sins of omission and commission; think over every-day life, and how it can be made to go easier. One can never do this when surrounded by others.

Wily don't the women organize and strike? Most of them work all their lives for their board and

I a man weighs more than 150 he